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## WESTERN LUMINARY.

LEXINGTON, MAY 4, 1831.

For the Western Luminary.

### FAYETTE SUNDAY SCHOOL UNION.

*Fourth Annual Report of the Fayette County Sunday School Union, presented in Lexington, April 23d, 1831.*

The mere continuance of our lives another year, is matter of thankfulness to God. But, when we contemplate our social, civil, and religious privileges, and the still richer blessings that flow to us and to our children, from the unwasting fountain of redeeming love, what tongue so paralized or heart so cold, as not to be moved in the exercise of grateful adoration to Him, who is not only the conservator of life, but the father of all our mercies.

The feeling with which we hail this 4th anniversary of the "Fayette County Sunday School Union," is not we trust, the mere impulse of joy, excited by the lively exhibition before our eyes. However novel and interesting it may be to us, to behold six or seven hundred Sunday scholars, with their teachers, assembled together in the house of God to chant their Maker's praise, it is far more delightful to contemplate the more substantial benefits of an institution, which is so rapidly spreading light and knowledge throughout our land.

It is now four years since the formation of this Union. So far, its peace and harmony have never been disturbed by any discordant feeling whatever. The hopes of its first founders have been more than realized, and we trust its happy influence has been felt by many individuals and by society at large. More especially, perhaps, on account of the great facilities and encouragement it has afforded, for the better supply of Sunday School Libraries with suitable books, the weekly distribution of which, furnishes, to almost every family around us, some interesting volume, which is generally read by the old as well as the young.

Within the last year, two schools have been added to this Union, viz: the "Lord's day School, and the Manchester Sabbath School."—The former has been in operation about two years, and contains 60 pupils and 9 teachers. The latter was established last summer, and has 80 pupils and 10 teachers. Most of the scholars and teachers who compose this school (which is kept in the afternoon) attend some one of the other schools in town, all of which, with this exception, meet in the morning.

Wolf-Run Sunday School, which was reported at our last Annual Meeting, has been discontinued. This was a small school, about two miles in the country. It was got up and sustained chiefly by an individual, who, being called out of the neighborhood, its operations ceased.

The number of schools that now compose this Union is eight, five of which are in town, and three in the country. The aggregate number of teachers in these schools is 119—and of scholars 813.—There has been an increase of teachers and scholars in most of them, the exact number of which we cannot now state, owing to the incomplete returns of last year.

Of the periodical publications by the American S. S. Union, there are taken, six of the Quarterly Magazine, eight of the Journal, and twenty of the Youth's Friend —The Union Questions are used by all.

Our schools present at this time, rather an anomalous character; for while it may be truly affirmed of them, that they are in a highly prosperous condition, yet are they *spiritually* cold and lifeless. This fact calls loudly upon the teachers, to make a critical examination into the state of their own hearts: Nor does it appeal with less force to the serious consideration of parents; for, the foundation of this work, must be laid by them, and at the family fireside.

The Monthly Concert for prayer is regularly observed by the two Baptist and two Presbyterian schools in this town. About six months ago, they commenced holding this meeting together, and it is with great pleasure we state, that the arrangement has been attended with the most encouraging and happy effects. The meetings have been well attended, and there exists at this time, some strong indications, that a spirit is at work in the hearts of the teachers, which we cannot but hope will diffuse its reviving influence among the children. As an evidence of which we would remark, that at their last meeting, it was agreed that a sunrise prayer meeting be held on the Sabbath day in their respective churches or school rooms, for at least one month.

The operations of our depository are still increasing, the report of which, is not among the least interesting subjects of communication at this meeting. The receipts from the sale of books for the last year, amounts to $816 51. The amount due the A. S. S. Union Depository, has been liquidated, as also the debt of $200, which it will be recollected was borrowed upon interest, in 1829, to increase our capital—and there now remains on hand, money and books to the amount of about $250. This we deem a very important appendage to our society, and is one we should not lose sight of.

It may be proper to remark in this place, that the American S. S. Union, have sent out books, on their own account, to the amount of about $1200. Whether this is intended to open a depository in this town, which is to be permanent, or designed merely to facilitate their present operations in the West, does not seem to be fully understood. If it should be permanent, and a regular supply of books kept up, it may then become a question for this society to determine, whether it would be advisable, to continue *ours* in its present form.

Although not legitimately a subject for this report, yet it may not be irrelevant to the occasion to state what is the extent of Sabbath School operations in our town. There are now eight regularly organized schools, within the town limits—all of which are doing well. The first was established in 1817, and contains 280 scholars and 40 teachers—second in 1822. 168 scholars, 27 teachers—third in 1826, 60 scholars, 8 teachers—fourth in 1828, 144 scholars, 18 teachers—fifth in 1829, 60 scholars, 9 teachers—sixth in same year, 60 scholars, 6 teachers—seventh in 1830, 80 scholars, 10 teachers—eighth in 1881, 40 scholars, 2 teachers. Making an aggregate of 892 scholars and 120 teachers. The number of children belonging to these schools who live without the limits of the town is 42—add to these 65 who are enrolled in the Manchester School, and who attend elsewhere in the morning, and we have this result, viz: that there are 778 of the children living within the town limits, enjoying the benefits of Sabbath School instruction.

The census recently taken, shows the number of children, between the ages of 5 and 15, to be 995. Suppose the ages of all the Sunday scholars to range within the same limits, and it would appear that there are 217 between 5 and 15 years old, who do not attend any Sunday School. But there are more, for it is presumed not less than 30 or 40 of those in attendance are over 15 years of age, and there may be a few under 5 years.

The number of books contained in the several libraries of these schools is about 2500.

May God add his blessing to every effort for the promotion of a cause, which is alike the favored object of the church and of our common country.

For the Western Luminary.

### YOUNG MEN'S TRACT SOCIETY.

*Second Annual Report of the Young Men's Auxilary Tract Society of Lexington, Kentucky, presented April 21, 1831.*

With unfeigned gratitude to God for his goodness in sustaining us in our operations through another year, we present our second Annual Report. The experience of the past has only confirmed us in the opinion which we before so confidently entertained, of the vast importance of the holy enterprize in which we are enlisted. The blessed institution whose anniversary we have this evening assembled to celebrate, is not the offspring of a distempered zeal or a spirit of innovation. It was conceived in wisdom, and has been consecrated by the prayers of thousands who will never cease to regard it while eternity endures, as the blessed means, under God, of their everlasting felicity. Let the skeptic sneer at the insignificancy and contemptible folly of Tract distribution. Let the narrow minded and illiberal stigmatize this benevolent scheme, as founded in avarice and ambition. Their unhallowed opposition cannotimpede the progress of a cause, which recommends itself to the affection of every good man, and which Heaven itself has signally interposed to advance. Their efforts, if persisted in, will only tend to their own shame, when the light of eternity shall reveal the true ground of their opposition.

How animating is the thought to every one who loves his Saviour and the souls of his fellow-creatures, that the dissemination of divine truth can never be without results glorious to God. We are told, in the unerring language of inspiration, that his word shall not return unto him void. We are commanded in the morning to sow our seed, and in the evening to withhold not our hand;—to be instant in season and out of season. And so firmly convinced was the blessed Paul of this glorious and encouraging truth, that he even rejoiced when the gospel of Christ was preached from improper motives. The husbandman, when he sows, cannot know, certainly, that he shall reap of the fruit of his labors. The blighting drought, the ravages of insects, may disappoint his fondest hopes, and bring to naught the sweat of his brow. Or even if he escape these, the devouring elements may sweep away the hard-earned fruits of his toil, and leave him to struggle with affliction and poverty. Not so with the spiritual husbandman. He sows not in uncertainty. His hopes are founded on a firmer basis than the common course of nature. He confidently rests on the unfailing promise of the Eternal. And although he may not be indulged to see the immediate good effects of his benevolent labors, yet he proceeds not in uncertainty or doubt; knowing that in due season he shall reap, if he faint not. How great then is the privilege of a Tract distributor! How greatly blessed is every member of a Tract Society!

Happily for the Church and the world, the antiquated notion that the clergy should be the only efficient operators in promoting the kingdom of Christ, is well nigh exploded. While the friends of the Redeemer feel it to be a part of their religion, to pay that deference to the clerical character to which every authorized minister of the religion of Jesus is entitled, yet they invest them not with a superstitious sacredness; remembering that they are but earthen vessels; men of like passions with themselves. And while they cheerfully award to the clergy all that dignity and supremacy claimed for them in the sacred Scriptures, yet they feel that *they* may do much to promote the kingdom of their Lord, without the just imputation of touching the ark of God with an unhallowed hand. Far distant be the day, when the clergy shall cease to exist as a separate and distinct order in the church of Christ, or when they shall occupy a less dignified and sacred station than they now do. Such a day can never come. For the certain consequence would be the annihilation of the church of the Redeemer; an event directly opposed to the revealed purpose of Jehovah. As well might we talk of the human body existing without the head, as the church of Christ without the order of the Gospel ministry. While, then, the clergy occupy their dignified and sacred station, and discharge the holy functions which belong to them exclusively, every friend of the Redeemer and of his fellow creatures, is called upon to put his hand to the work of evangelizing the world. The objection that the laity are thus invading the peculiar province of the clergy, is without the slightest foundation in truth. There is not the least necessity for any clashing here. Those who are most engaged in furthering the benevolent designs of the day, are the last who would do any thing to mar the symmetry of the house of God. When was there ever exhibited such an anomaly, except in the confines of a mad-house, of any one deliberately endeavoring to destroy those interests which were dear to him as his own existence? Such an objection as this, deserves not so serious an attempt at refutation.

There is nothing which calls more loudly upon the pious man for his devout gratitude, than the goodness of God, in permitting him to live in an age when he has it in his power to do so much for his Master's cause, by means of those benevolent institutions, which will forever remain a monument of the wisdom and piety of their projectors. The splendid career of an Alexander, a Cesar, and a Bonaparte, have been held up as worthy of calling forth the astonishment and admiration of mankind. But shall they, who in order to satiate their own ungoverned passions, under the guise of the love of country, scrupled not to drench the earth in human gore, and to wring rivers of tears from heart-broken widows and orphans, aspire to a place in the affections of the virtuous, with those whose actuating motive has been the glory of God, and whose lives have been made a living sacrifice to the promotion of the kingdom of Christ, with all its attendant blessings to mankind?

While we would affectionately urge you to renewed and more strenuous exertions in this holy cause, we would ever pray that our zeal might be according to knowledge. Divine truth is ever offensive to the unregenerate heart. Let us then be careful that we do not increase this opposition, by the manner in which this truth is presented. There is much in the world which passes for zeal in the cause of Christ, which, in the view of the Omniscient, is nothing better than the mere effusion of unholy feeling. The best men are imperfect. Our Saviour's advice to his disciples, when about to send them forth on their errand of mercy, is peculiarly necessary for Tract distributors. "Be ye wise as serpents, and harmless as doves." We should ever remember that the weapons of our warfare are not carnal; and that a courteous, a gentle, and an affectionate manner will tend more to disarm opposition and conciliate the ungodly, than labored argument or distempered zeal. "A soft answer turneth away wrath."

During the last year, we have distributed 18,200 pages of Tracts. We have met with much to encourage us, and nothing that should induce a desire to slacken our efforts. At the last monthly meeting of our Board, it was determined that our town distribution, for the future, instead of being monthly should be once in two months, and the other half of the Tracts be circulated gratuitously through the country, under the direction of a committee appointed from the Board, for that purpose. Our Tracts heretofore, have been distributed, almost exclusively, within the limits of the town. None have reached the country, except a very small number, that were distributed in the market house. While we most heartily approve of the monthly distribution plan, as first projected at the east, and still successfully practised there, and in other parts of our country, we think our present arrangement better suited to the exigencies of the population among whom we are situated. The limits of an Annual Report will not allow us to present, in detail, the reasons that have prompted us to this slight departure from our former plan of operations. Any one at all acquainted with the great destitution of this western region, will readily perceive many reasons to justify the change. Yet, it will be observed, that we still keep in view the distinctive features of the monthly distribution plan. The same number of pages will be distributed by us now that we have heretofore distributed. The only change will be, that we intend, for the future, to confer one half of our charities on the neighboring population of the country, instead of confining them, as heretofore, to the limits of our town. Our earnest prayer is, that our zeal may be commensurate with the magnitude and glory of the institution we are endeavoring to promote.

For the Western Luminary.

### LEXINGTON FEMALE TRACT SOCIETY.

*Eighth Annual Report of the Lexington Female Tract Society.*

Upon the return of another anniversary, it has become the duty of the Board of Managers of this Society to lay before their friends a few facts in relation to their efforts during the past year. And while they do this, they would hope, that a statement of the present condition and prospects of this Society, when united with the claims which the cause in which they are engaged has upon the prayers and efforts of all God's people—may have some tendency to awaken a more general interest, in relation to this noble, though with us, two much neglected system of christian enterprize.

Since our last Annual Meeting, your Board have purchased from the Depository 50,440 pages of Tracts. 22,440 pages have been delivered to subscribers, & 2,400 including hand-bills, broad-sheets, &c. have been gratuitously distributed. 1,000 pages were given to the Rev. Mr. Holms, a Missionary to the Chickasaw Indians, and 1,400 to a lady, for distribution at Green Bay. The remaining 23,200 were employed in the monthly distribution, which was continued until November last; when we were compelled to relinquish it for a time, owing to the want of suitable visiting committees. As we shall in future distribute but once in two months, we hope that this difficulty will, at least in some measure be removed. It is almost impossible for your Board to say, what has hitherto been the definite result of this plan: They are however happy in being able to state, that your visitors have generally been received with much cordiality and kindness. In one instance, one of them was met by a poor woman, who, as she eagerly extended her hand to receive the offered Tract, said, "I thank you for these little books; you cannot tell how much good they have done in my family." And now, when about again to commence this work, may we not from this simple fact derive sufficient encouragement to enter upon it with renewed energy, and in the spirit of prayerful and diligent perseverance.

Our receipts during the past year have amounted to but $89 71½; $63 19 have been expended for Tracts, and $27 00 forwarded to the Parent Society at New York. We gratefully acknowledge a donation of $8 16 from the M'Chord Church, and $8 25 from the first Presbyterian Church. After deducting these and one or two other donations, from the whole sum received since last April, we have but $54 50 left for the regular annual subscriptions of the Society; which is less than *one half* the amount received from the same source during the first year of our operations. The price of Tracts has recently been reduced fifty per cent; and each subscriber now receives but *one half* of their annual subscription in Tracts; whereas they were formerly entitled to *three fourths:* and yet the gratuitous distributions of the past year, have by no means equalled those of several preceding years. So far as this decrease has been occasioned by the multiplication of similar societies, it is a cause of gratitude, rather than regret. But our resources have been derived almost entirely from our town and immediate neighborhood; consequently, they could not have been effected to any extent by the organization of new societies. We must therefore look elsewhere for the cause of this lamentable decline; and whatever it may be, it is our duty at once to remove it. If we feel the obligations under which we are acting, we will at least make the effort, and if we accompany this effort by our earnest and confiding supplications, and a firm reliance upon the power and blessing of Almighty God, we need not fear the result; our number will be increased, and our decaying energies revived.

From the report of our Agent we find that there are now in our Depository, 628,197 pages of Tracts, beside a number of bound volumes, children's Tracts, broad sheets, &c. which if sold would amount to $574 31¼—and, together with $39 40 remaining on hand, or subject to the order of the society, makes the total value of the Depository to be $613 71¼.

It will be recollected that in our last report we noticed a communication which had been received from the Parent Society, in which we were informed that 500,000 pages of Tracts had been forwarded to this place, and directed to the care of their Agent, with whom we were requested to confer upon the subject of his intended operations in our state; and also to receive the Tracts into our Depository, provided we were willing that auxiliaries should be formed in connexion with our society, and were prepared to assume the responsibilities which this increase in the sphere of our efforts would necessarily throw upon us. The path of duty appeared plain, though crowded with difficulty. We felt that the best interests of this cause demanded a more powerful influence than we could ever hope to exert. Yet so long as this influence remained inactive, and those to whom this work more properly belonged, were unimpressed with its importance, we resolved to meet these difficulties, trusting the result to that God who can perfect strength in our weakness. In consequence of this resolution, eighteen auxiliaries were organized during the summer, making twenty-three now in connexion with this Society. Several of these are now in successful and vigorous operation, and all of them are doing something for the promotion of this good cause. Two have undertaken the monthly distribution. In looking over the reports which have been received from some of these auxiliaries, we are struck with the marked indifference which is generally manifested in relation to this cause: Nor can we hope that this indifference will cease to exist so long as Tract societies are considered as the channels of *ordinary commercial intercourse.* Every such society is strictly speaking, a *religious charity.* Nor can its distinctive character as such, ever be destroyed, while christians feel the sacredness of the claims by which they are surrounded, and are willing to extend to others the benefits of a system which is so eminently calculated to promote their temporal and eternal interests; for we cannot admit that little, or no good has resulted from the circulation of religious Tracts; or that this system is wholly inadequate to secure the object it proposes: and we would simply refer those who urge this objection, to the Annual Reports and the monthly Magazine of the American Tract Society, where numerous instances are recorded, in which these publications have been made the evident means of accomplishing great and extensive good. We know that much of our labour in this cause may seem to us to be lost, but is not this true in reference to every other christian effort, and even to the sacred ministrations of the sanctuary? Yet we cannot believe that the millions of Tracts which have been issued during the past year from the Depository of the American Tract Society, printed in five different languages, and at this moment circulating not only throughout our own country, but in distant pagan lands—each one embodying enough of Gospel truth, to guide even those who have never been visited by the purer light of divine revelation, and who are perishing under the withering and delusive influence of a cruel superstition, to that cross upon which the christian's hopes are suspended—shall fail to bring a rich blessing upon our church and the world. They may not *uniformly* be followed by the renewing energies of God's Holy Spirit, or even by a renovation of moral character; yet their influence must, and will be felt.

In concluding their Report, your Board would again remind this Society of the sacred obligations they have voluntarily assumed. If we decline in our efforts, the efficiency of all our auxiliaries, and of our large and flourishing Depository will be endangered. But by a diligent and faithful performance of duty, we may greatly advance the interests of a cause deservedly dear to our hearts. But we will not forget that all our efforts will fail of accomplishing any good, unless accompanied by our earnest, united and believing supplications.

CONVERSIONS FROM POPERY IN INDIA.—*Chingleput:*—'Amongst the European residents in India, a very great change has taken place since I came here, and amongst the natives in many places a spirit of inquiry has arisen to a considerable degree. To the South, upwards of 3,000 families, principally Roman Catholics, have requested of the Missionary Society religious instruction.—Within twenty miles of this, a few months ago, upwards of 400 persons renounced the Roman Catholic and embraced the Protestant faith, and it is to be hoped, in the souls of many a saving work of grace has commenced."

*Select Sentence.*—If tales were not listened to, there would be no talebearers.

## COMMUNICATION.

For the Western Luminary.

## ON SLAVERY.

The author of the essays "on slavery," hears, with concern, that his well meant endeavours are considered likely to do mischief. He believes that those who have taken up this fancy cannot have given to his writings that attention which their important subject demands, and, therefore, now, re-states, to them, as briefly as possible, the whole of what he has advanced before.

1. He *knows* that the proprietor who devotes his attention and wealth to the increase of any particular stock, without suitable consumption, or vent for such stock, will find himself ruined by such increase; which must, in the end, engulph his whole property, leaving him a poor man, even though surrounded by negroes, or by gold. And this is mathematically demonstrable.

2. He *believes* that the foregoing proposition applies strictly to our negro stock, and as strictly to a state as to an individual.

3. He proposes, with a view to avert ruin, to find a vent for our black population, by the emigration of their offspring.

4. Willing to add example to precept, he calls upon his fellow citizens to join him in consulting upon the best means, and time, of dismissing their own young negroes, to Liberia.

The two first are not to be refuted. If they could have been, there are not wanting men of talents and patriotism to undertake the task. And the refutation would have been gladly received by those who advanced these propositions, since it would have freed them from the obligation of giving up considerable property.

The means pointed out in the two last, cannot be injurious to the state, or to individuals. None are obliged to follow our example; and those who do not will find the value of their negroes increased by the departure of ours.

Supposing all our fellow citizens should follow our example, the consequence will be that thousands of the poor, who, otherwise, must emigrate, will remain, and fill up the demand for labour by their increase, during the twenty-five or thirty years requisite to dismiss the rising race of slaves. In such a case the farmer, or the manufacturer, will not, in looking over his establishment, count his wealth by the value of his labourers, but by their actual profit, and his annual income; which will greatly exceed what he derives at present from the labour of slaves. The capitalists of Lowell, in Massachusetts, are said to have about seven thousand souls, engaged in their manufactures. Their capital was not wasted in the purchase of workmen; if it had been, their attempts would have been vain, as has been the case wherever enterprising men have aimed at great manufacturing establishments in a slave state. Such a country can never hope to see its streams lined with fair villages, the seats of an active, spirited and numerous population, whose labours add as largely to their country's wealth as to their own: it must be contented with its assemblages of squalid negro huts, where the poverty of the inmates informs you of the revenue likely to be drawn from their superfluities.

Finally: those who join the measures proposed are not called to a hasty decision; and after having formed it, the time allowed for its fulfilment permits us to watch its dangers, and to recede, if necessary. Those dangers are, as yet, invisible to the author of the essays; but, should they present themselves to him, he will as frankly announce them, as he has hitherto endeavoured to prove the contrary advantages.

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Rum and Slavery.—By a just, overruling Providence, men are often punished in the very thing wherein they have transgressed. Such seems to us the case with the people of New England in regard to the traffic in rum and slaves. Dr. Belknap, as quoted by the Boston Liberator, says, "The rum distilled here [Boston] was the main spring of the traffic. The slaves purchased in Africa were chiefly sold in the West Indies, or in the southern colonies." "At Rhode Island, the rum distillery and the African trade were prosecuted to a greater extent than in Boston." And what has been the course of events in relation to this traffic? The slaves purchased by the rum distilled in New England are sent to the West Indies—there they cultivate the cane—and rum is brought back by whole cargoes, to consume the property, the intellects, the morals, the piety, and the peace of New England. Verily, if the poor African harbors thoughts of revenge, he must be content with the punishment he is the instrument of inflicting on his oppressors.—Pestilence, famine, and war united, could not inflict so severe vengeance for his wrongs.—*Ct. Obs.*

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Slave Trade.—A letter from Rio Janeiro, says—"The Druid, (a British frigate,) took a slave schooner close to Bahia with 58 slaves, They had nearly finished searching her, when by chance an officer put his sword into the bung-hole of one the water-tons, and was answered by a cry within. The cask was broken open, and out crept three fine coast of Mina blacks. They immediately proceeded below, and found in the immense puncheons more slaves. Of course the schooner was immediately seized, and has come in company with the frigate.

"The captain has been much applaude by the slave-dealers here for this new contrivance, which was effected in the welve hours that the frigate had chased her."

## LIBERIA.

The following letter is from J. Mechlin, Jr. Esq. Governor of the Colony of Liberia, to Elliott Cresson, Esq. of Philadelphia:

Liberia, Feb. 21. 1831.

My Dear Sir—The prospects of the Colony were never brighter than at present; the improvements in commerce, agriculture, buildings, &c. during my short visit to the United States, have been astonishingly great, and far exceeded my most sanguine expectations. In Monrovia alone, upwards of twenty-five substantial stone and frame dwelling houses have been erected within the short space of five months, and many others are in progress; and should nothing intervene to interrupt our present advancement, our little town will ere long be one of the most desirable places of resort on the western coast of Africa. I have been informed by a captain recently from the leeward, that there is at present much more business done at this place than any of the old European settlements on the Gold Coast. That our commerce has greatly increased, will be rendered evident by comparing the marine list contained in the Herald of the present month, with that of any of the preceding.

Our agricultural interests, I am credibly informed, (for my health and multiplied duties have not permitted me to examine for myself,) have advanced "pari passu"—indeed, the spirit of improvement appears to have gone abroad in the colony, and the people seem to be awakened to the importance of more fully developing the resources of the country than has hitherto been done.

The St. Paul's River Navigation Company have as yet done nothing; but I hope the scheme will result in something very advantageous to the Colony, and highly interesting to the public at large. I will, as soon as my health permits, institute an examination of the feasibility of the plan, and make a report to the Board of Managers; but that the mere attempt will be productive of benefit I have not the least doubt.

Our influence over the native tribes in our vicinity is rapidly extending, and since my return several have made application to be received under our protection, offering to subject themselves to our laws—or as they expressed it,—"They want to be made Americans;" and to be allowed to call themselves Americans is, I can assure you, deemed no small privilege. In one or two instances their request has been acceded to; in others it has been thought inexpedient to grant it, in consequence of their remote situation rendering it impossible for us to afford them protection without involving ourselves in endless and ruinous disputes with the natives; but as soon as prudence will warrant, they shall be admitted as part of the community. This mode of proceeding I find to be the most effectual of civilizing them, for as soon as they consider themselves as subjects of Liberia, they visit us more freely and by associating with the colonists, insensibly adopt our manners and customs, and gradually, from being ignorant pagans, become civilized and Christians.

We have at present among our re-captured Africans many who, on their arrival here, were scarcely a remove in point of civilization from the native tribes around us, but who are at present as pious and devoted servants of Christ as you will meet in any community, and by their walk and conversation afford an example worthy of imitation.—They have a house for public worship and Sunday Schools established, which are well attended, and their church is regularly supplied every Sunday from among our own clergy. These people I consider as forming one admirable medium of communication or link between the savage natives and the civilized colonists from the the United States, and will I have no doubt prove a powerful means of spreading the light of Christianity and civilization over this benighted country.

Our schools have hitherto been in rather a languishing condition, but I have great hopes ere long to carry into operation the system of education lately adopted by the Board of Managers, and with a view of rendering the burthen as light as possible to the society, a law has recently been passed by the Agent and Council, taxing all the Real Estate in the Colony, at the rate of fifty cents in the hundred dollars, which tax is to be exclusively devoted to the support of public schools; the amount thus raised, together with the proceeds of sales of public lands, as well as the duties on spirituous liquors, will do much towards accomplishing this important object; and if my health should continue to improve, I trust soon to be enabled to announce, that all in the Colony are enjoying the advantages of education.

As to the morals of the Colonists, I consider them much better than those of the people of the United States. That is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers, and Sabbath breakers, &c. than in Liberia. Indeed I know of no country where things are conducted more quietly and orderly than in this Colony; you rarely hear an oath, and as to riots or breaches of the peace, I recollect of but one instance, and that of a trifling nature, that has come under my notice since I assumed the government of the Colony.—The Sabbath is more strictly observed than I ever saw it in the United States. Our Sunday Schools are well attended, not only by the children of the Colonists, but also the native children who reside amongst us. The natives themselves are so well acquainted with our strict observance of this day, that you never find them offering any thing for sale, nor can you hire them to work for you; I mean those who have been among us and at all acquainted with our customs. Mr. Skinner, the Baptist Missionary, stated that he was surprised to find every thing conducted in so orderly a manner, and the Sabbath so strictly observed, and that the state of society was much better than he expected to find it.

The death of Dr. Humphreys, which occurred a few days since, will I fear, as usual, be attributed to our climate—nothing is further from the truth. The fact is, that when he landed he was very far gone in a consumption of the lungs.

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[From the Episcopal Recorder.]

## PAPAL EDUCATION.

We have long looked with surprise, upon the heedlessness with which even Protestant, and pious families, commit the education of their children, to Papists. A familiar knowledge of the circumstances and character of the institution referred to in the following letter, has long led us to the conviction, that its tendency and effect, were in every respect dangerous to the Protestant children who were confided to it. The many instances we have known, of the iniquitous influence of the whole system of education, there carried on, lead us to intreat parents, as they value the immortal interests of their children, to rescue them them from the pestilence and ruin, involved in a nunnery education. We rejoice that the time is coming, when the light of truth shall break into these houses of sin, and iniquity shall be brought to the light, that it be made manifest and reproved.

Washington.—"There has been no little excitement in this community within a few days past, and especially among the Romanists, arising from the recent *elopement* of a principal Nun, *Sister Gertrude*, from the Nunnery in Georgetown. This event has brought to light some of the secrets of 'Mystic Babylon.'

"Sister Gertrude was the chief instructress of the academy in the institution, and upon whom its prosperity chiefly depended, and her desertion may happily operate to check its success, and open the eyes of Protestants at least, to the danger of confiding their daughters to hands, where every art and allurement is used to destroy their Protestant attaehments, and to entangle them in the evils of a profession which attaches to itself just enough of the semblance of religion to cast a shade over its multiplied superstitions and idolatries.

"This delusion has prevailed but too long, and it is now devoutly to be hoped the recent events, both abroad and at home, will operate to dispel the charm and secure the downfall of a system which has already outlived its day. It will require, at least, another miracle wrought in the district, to repair the effect of Sister Gertrude's defection.

"That lady took the veil when she was only fifteen years old, and has been a member of the Convent during seventeen years. How long her mind has been disaffected to the system which she has so many years contributed to sustain, is not known; but the act of her elopement was not the result of any sudden influence, for by her own free avowals, it appears that her heart has more than once bled for the innocent victims whom she has seen entrapped by those arts which beguiled her, or betrayed into rash vows by a morbid sensibility, under worldly disgusts or disappointments.

"The establishment, it would seem is divided into parties called among themselves *liberals* and *ultras*, to the former of which, Sister Gertrude belonged. This circumstance reflects but poor honor on the infallibility of the Pope or church, as they will have it. Nor is it probable that the late importation of a pair of Sisters from France, in recruit of the ultra party, and their promotion to high honor in the Nunnery, may have contributed to precipitate this act of Sister Gertrude. If this be so, it only shows what all but Papists know to be true, that gates and grates cannot exclude the world, the flesh, and the devil.

"They say it was mortified ambition that prompted the act of this lapsed sister.

"The elopement was made in broad day light, and in disguise, and the unhappy victim of superstition found a refuge in the family of Gen. Van Ness, the Mayor of this city, whose lady is first cousin of Sister Gertrude.

"Hitherto she has resisted all entreaties to return, and will no doubt continue firm in her purpose.

"Happy for this amiable lady, *Inquisitions* and *San Benitos*, and *Autos de Fe*, are not fashionable on this side the wide waters, or she might be blessed with an earlier translation hence than she desires."

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Communicated for the Western Luminary.

*Extract of a letter from Washington, D. C.*

## ELOPEMENT OF A NUN.

There has been no little excitment of this community within a few days past, arising from the recent elopement of a principal nun (sister Gertrude) from the nunery in Georgetown. Sister Gertrude was the chief instructress of the Academy in the institution, and upon whom its prosperity chiefly depended. The elopement was made in broad daylight, and in disguise, and the unhappy victim of superstition found a refuge in the house of the Mayor of this city, whose lady is first cousin of Sister Gertrude. Hitherto she has resisted all intreaties to return, and will no doubt continue firm in her purpose.—[Episcopal Recorder.]

We consider the word "elopement" as improperly used in this place. The wife who forsakes her husband, and the daughter who abandons her father, are said "to elope," and the word itself carries a disgrace which cannot apply to the case of a nun who quits the society in which she has been engaged by the imprudence of youthful and erring piety, no more than it would to that of a Shaker, who forsakes his fanatical brethren, and returns back to common sense and common life. It is not strange that this lady went away in broad daylight, but that she found it necessary to depart in disguise seems something strange in our free country. Could any one dare to stay her after she signified her intention of quitting the nunnery! Or was her disguise assumed that she might depart without being harrassed by those intreaties to stay, which have since been employed to persuade her to return! It is to be hoped that satisfactory answers can be given to the above queries, otherwise the people may find it necessary to put an end to such institutions and their abuses together.

C.

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## MEANS OF REVIVALS.

Revivals are probably now more numerous than ever before, if we except the apostolic days. They are, at least through this country, the popular theme of conversation. True Christians every where desire, or think they desire to witness them. It would not be strange if, in so extensive an excitement on the subject, and amid so many crude opinions as are prevalent, respecting the means of obtaining this blessing, there should be some turning away of the attention from the great and only source of refreshing influences. This seems already actually to be the case. God and the Spirit of God are apparently overlooked in many a plan for advancing his work. The creature, the successful ministering servant, the particular means blessed in some instances—and we fear we should add, the device of man—*these* are looked to, and sought, and calculated upon, as if sure to bring the desired good. Here is a wicked delusion—a kind of idolatry! *Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord!*

Let Christians beware, or they will ruin the very interests they think themselves laboring to promote. Let them not be deceived, for God is not to be mocked. If we forget and forsake him, he will surely forsake us and leave us to a disastrous overthrow from the reaction of our own faithlessness and folly.

*Christian Journal.*

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Nineteen appointments and re-appointments were made by the Home Missionary Society, from 15th of February to the 15th of March, and $1453 received by their Treasurer in New York, besides $1340 by their agent at Geneva. The Assembly's Board appointed and re-appointed during the current month, eighteen Missionaries, and received in collections $924. *Ib.*

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# THE LUMINARY.

LEXINGTON, KY.

*WEDNESDAY, MAY 4, 1831.*


## "PRESBYTERIAN ADVOCATE."

When we ceased the publication of the "Presbyterian Advocate," some few months ago, and added its title to the *Western Luminary*, it was our design to change, in some degree, the character of the Luminary, by devoting it more to doctrinal discussions than we had heretofore done. But upon revolving the subject in our own mind, and advising with our friends, both at home and abroad, we have come to the conclusion, that it is more acceptable in its present character; and we have consequently determined to continue it so.

We now contemplate commencing a monthly publication, under the above title, to be devoted to the propagation and defence of Divine truth, as exhibited in the *Westminster Confession of Faith*. As a Presbyterian, we are free to avow our attachment to this excellent standard, and our deliberate and unwavering conviction of its soundness and truth.

The proposed publication is designed to be chiefly doctrinal; and consequently, is not intended to supersede *the Western Luminary*, or at all to interfere with that publication. It has been our object hitherto, to make the Luminary a medium of religious intelligence; and not to devote its columns to doctrinal discussions. This is still our design.

The proposed publication will bear the title of "The Presbyterian Advocate." It will consist of matter both original and selected; and will be issued monthly, in a quarto form, on a royal sheet. As we design it for very general circulation, the price will be only *fifty cents* a year to the subscribers to the Luminary, and *seventy-five cents* to other persons. Payment to be made in advance, or within the first six months. This, we think, will render it cheaper than any monthly publication in the United States, except the Missionary Reporter. It will contain more matter than was in the Advocate last year.

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## CHURCH OF ROME.

We invite the special attention of our readers to an article on our last page under the following caption, "Christmas Gift.—No. I.—*From the inside of a Roman Catholic College.*" This narrative comprises several numbers, originally published in the New York Evangelist. We intend to lay them all before our readers; and hope they will give them that serious and careful attention which they so well deserve. The author does not write over a fictitious signature, but signs his own proper name to a detail of facts which transpired under his own eye and a portrayment of scenes in which he was himself an actor.

We have long been convinced, that American Protestants have but a very imperfect knowledge of the corrupt system of Jesuitical intrigue, carried on in this country, by the Roman Catholic Church. Comparatively few are aware of the immense sums that are annully sent to this country, from Europe, for the purpose of propagating their soul-destroying doctrines. A zeal and a liberality is manifested by them in this cause, that ought to put the Protestant community to the blush. Missionaries are sent forth, colleges are endowed, churches are built, and academies are erected, under the auspices of this corrupt establishment, with a facility, and to an extent, that should operate as a tocsin of alarm on all who love the cause of truth and of civil liberty. We have been credibly informed, that the Roman Catholic societies in Europe, formed for the sole purpose of operating in the United States, have more accurate knowledge of the state of religion here, the various benevolent movements in the Protestant Church, and in short, of all the efforts making for the propagation and defence of the truth, than the Protestants themselves generally have.

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*Anniversary of the Fayette County Temperance Society.*

The "*Fayette County Temperance Society*" held their Anniversary Meeting on Friday evening last, in the Baptist Church.

The Rev. Dr. Blythe was called to the Chair; and the meeting was addressed by the Rev. Mr. Light, Dr. Fishback, Dr. Blythe, and the Rev. Mr. Smith, of the Baptist Church. The speeches were pithy, and highly interesting.

Dr. Blythe remarked on the influence females might exert, in promoting the cause of Temperance. They had it in their power, not only to prevent young men from murdering one another, in duels, but also to preserve them from the degradation, and the awful evils attendant on intemperance. If once young gentlemen discovered, that intemperate habits formed a barrier to their intercourse with the other sex, and thus fixed an odium on those who indulged in them, a reformation of morals would speedily ensue. The Rev. gentleman observed, in closing his address, that the influence of females in suppressing vice, was almost unlimited.

Dr. Fishback said, he had heretofore been somewhat opposed to temperance measures, chiefly, because he had thought they were calculated to cast reproach and contempt upon the institutions established by God, for the promotion of his kingdom. He had thought the establishment of the Temperance Society was an imputation on the Divine institutions; and a virtual acknowledgment that they were defective. But, on mature reflection, and after carefully noticing the progress and effects of the temperance cause, he was happy to say, that he had arrived at a very different conclusion. He was now prepared to lend all his influence in this noble undertaking. The Dr. then drew an affecting picture of the desolating effects of intemperate habits on domestic happiness; vividly portraying the agony of heart-broken wives and suffering children. He would reiterate, he observed, the sentiment of the first speaker, in warning young ladies to beware of receiving the attentions of any young gentleman, who was at all in the habit of using intoxicating liquors, or of indulging in those occasional revels, but too fashionable, even among those denominated respectable. He had no doubt, that in a few years, the law would take cognizance of drunkards, as it now does of lunatics; and that an asylum would be erected for them as a house of correction, and also as a means of destroying intemperate habits. This would be mingling arsenic with all the ardent spirits in the country. Such a measure, he thought, was loudly called for.

The Rev. Mr. Light had been an attentive observer of the progress of the Temperance cause, since its first commencement, in 1826. The reformation it was working in society was truly surprising. A grocer in this town, who is not a member of the Temperance Society, informed him, a few days ago, that he had sold, within the last year, *one hundred barrels of whiskey* less than he sold during the preceding year. He was residing in Frankfort, in this state, when the State Temperance Society was formed. He officiated, statedly, as a clergyman, in the state penitentiary in that town. After addressing the convicts in that prison, one day, on the subject of Temperance, he requested those who could trace their present unhappy condition, either directly, or remotely, to the use of ardent spirits, to arise and remove to a part of the room, that had been vacated for that purpose. More than one half immediately removed to the place designated; and many others, who were known to have been brought to the wretched condition in which they then were, by means of ardent spirits, were unwilling to make any public avowal of it. He doubted not, that the downfall of more than two-thirds of the inmates of that wretched place could be traced, either directly, or remotely, to the intemperate use of ardent spirits.

Rev. Mr. Smith had been credibly informed, that Temperance Societies, in the Eastern states, were frequently the forerunners of revivals of religion. He thought they exerted a powerful influence on the cause of Christ. These societies asked not for the money of any one; their appeal was not to the purse. All they required, was the influence and the prayers of the friends of piety and good order.

Before the meeting adjourned, the cards were circulated, and an accession of nine members was obtained.

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An adjourned meeting of the "*Fayette County Temperance Society*" will be held in the 1st Presbyterian Church, on Friday evening next, at half past seven o'clock; for the purpose of electing officers for the ensuing year, receiving the Annual Report, and the transaction of other business. We hope the friends of this noble and truly benevolent institution, will feel it a privilege as well as a duty to attend this meeting. Let no friend of the institution feel that his presence is unnecessary.

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## EUROPE.

The latest accounts represent Europe as in a fearful state of commotion. It will be perceived, from our foreign news of to-day, that the Austrians have made an entry into Italy, in order to suppress the late revolutionary movements there. The French had pledged themselves to resist any such movement on the part of the Austrians; and although strongly urged by Gen. *La Fayette* and his co-adjutors to redeem their pledge, the ministerial party seems but little inclined to interpose. The Poles continue to resist the attacks of the the Russians with desperate valor. The way seems to be preparing for a general war in Europe.

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The editor of the "African Repository and Colonial Journal" is requested to correct a typographical error in the March number of that publication. The error occurs on the last page, 17 lines from the head of the page; where it reads *Thomas H. Phillman* instead of *Thomas T. Skillman*.

### LITERARY.

A publication has just been issued from the press of the "*American Sunday School Union*," entitled "MEMOIRS OF AUGUSTUS HERMANN FRANCKE." The subject of this Memoir was formerly professor of Theology in the University of Halle, in Prussia; and founder of the celebrated Orphan House, there.

This volume contains 180 pages, 12mo., with a fine portrait of professor Francke, on steel, and a view of the Orphan House at Halle. It is said to one of the most interesting publications that has ever left the press of the Sunday School Union.

The Rev. Dr. McLEOD, of New-York, a gentleman highly esteemed for piety and literary acquirements, is about to commence the publication of a monthly magazine, under the patronage of the Synod of the *Reformed (Scotch) Presbyterian Church*. The title of the work is to be, "THE AMERICAN CHRISTIAN EXPOSITOR."

The poetical article of C. L. B. has been received, but has not sufficient merit for publication.

### CORRESPONDENCE.

Extract of a letter from the Rev. Zebulon Butler, of Port-Gibson, Mississippi, dated

APRIL 12th, 1831.

*Mr. Thomas T. Skillman:*

"My dear Brother—Our Presbytery held its Spring meeting on "the College grounds," during the last week in March. We number 18 ministers and more than 20 churches.—Many of these ministers however, are prevented by their circumstances from attending to the discharge of pastoral duties. You were mistaken about the installation of *brother Hutchinson;* he was only ordained. There are only two installed Ministers in our Presbytery, and the fact we most sincerely deplore. We hope that the evil will soon be removed. Mr. *Hagerman* is about to be installed as Pastor of the Church at *Pine Ridge:* Mr. *Hazanon* also as Pastor of *Friendship* Church: and I expect to be installed in the fall at *Port-Gibson*. The congregational reports presented to our Presbytery, were gloomy beyond former years, and extorted from every one, the acknowledgement, all will come to desolation, unless "the Lord revive us." The necessity of an immediate revival was fervently and frequently presented to the clergymen and people. The late glorious movements in New-York, were urged as an encouragement to exertion and prayer. Some christians were humbled and alarmed and went to the anxious room to unburden their souls to their brethren. But alas! they were few, and among them only a sinner or two appeared, to ask the way of salvation. The results of the meetings will, I doubt not, be favourable to the interests of Zion, but we all mourn so little of God's power was witnessed. In my own congregation, prospects are brightening. Some of the believers are aroused and begin to return to duty, and eight or ten sinners are anxious. We have had some meetings of awful solemnity, and at one of such conferences, we all arose and solemnly covenanted with God, to be more devoted and use greater exertions to bring sinners to Christ. I know, my dear friends in Jesus, with whom I have spent many delightful hours, belonging to your Churches, will help us by their prayers, at this eventful and solemn crisis. The favourable appearances will increase or diminish; they will grow into a blessed Revival, or pass away into deadness and vanity. Oh! I BESEECH YOU DO PRAY FOR US!

"Your Paper is approved amongst us, because by precept and example, you regard the holy injunction, "follow peace with all men." There are other Papers, whose weekly visits, "scatter firebrands, arrows and death." Such Editors do injustice to distant subscribers, who with the PROSPECTUS in their hands, sent their names with the hope to have a visitant every week bearing glad tidings and not discord and local controversies. Go on in your old course, and you will be favoured of heaven, and many will call you blessed at the *last day*.

"In New-Orleans all is gloom. The little Church is Shepherdless and sad. "The disowned Minister" is making interest for himself by all the ingenuity he can master, and in no other way more effectually, than by getting our Northern Clergyman, to preach for him and write such letters as have lately appeared in the "New-York Observer" and "Sunday School Journal." Those letters convey the idea, that the new Presbyterian organization is a 2nd Presbyterian Church, and that the other is in good standing as a Christian Society. Why will our Brethren thus support the interests of error, and prostrate our interest in such an important station! We are sometimes ready to join with Elias, saying "they have killed thy Prophets and digged down thine altars:" but we are consoled by the answer of God to him—"I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Even so now there is a remnant according to the election of grace." GOD IS OUR REFUGE.

ZEBULON BUTLER.

*From a Correspondent in Illinois, April 1.*

Mr. T. T. Skillman:

I have been trying to obtain subscribers to your very excellent paper ever since I wrote you last, and have only procured three, and the promise of a few more at the commencement of the next volume. We have in this county various sorts of men, from the highest to the lowest. Some are very ignorant and vicious, and others are men of virtue and intelligence. The former are so far sunk in the mire of ignorance, that they are entirely inaccessible; while the latter know their duty and are willing to perform. The great difficulty with the former class is, they know but little, and will not receive instruction for fear that they will make a bad use of it. They go through the world with their eyes voluntarily shut against the light; and say, "if a man does as well as he knows, that is all that is to be expected; for where little is given little or *nothing* will be required." Yet I hope a better day is dawning upon the poor benighted inhabitants of our country. Considerable is doing in this county for the promotion of Sabbath Schools, the circulation of the Bible and religious tracts, and the promotion of Temperance; and it is certain that as light spreads darkness vanishes.

There is taken in this county, I believe, twelve copies of the Western Luminary; and it is generally well received by all who have the opportunity of perusing its interesting pages.

### SUNDAY SCHOOL DEPOSITORY.

Mr. Skillman,

You will render service to the Sabbath School cause south of Kentucky river, especially to the counties joining Mercer, by giving notice in the "Luminary" that the American Sunday School Union, Philadelphia, have sent to my care a Depository of Library and Sabbath School books, which will be sold to members and auxiliaries at the usual discount. There will always be a person at home to attend to any applications or orders from agents.

Yours, JOSEPH HUBER.

Danville, April 26, 1831.

### GRADUAL EMANCIPATION.

We have been requested to add the following names to those who are desirous of forming a Gradual Emancipation Society in Kentucky.

Rev. J. D. Paxton, Danville.
Samuel Warren, Lincoln Co.
John H. Bell, Fayette Co.
Daniel Yeiser, Danville.
Warrick Miller, Lonisville.

## FOREIGN NEWS.

By arrivals at New York, London papers have been received to the 25th of March.

POLAND.

*Retreat of the Russians.*

The Journal des Debats contains a private letter from Warsaw, dated 10th of March, which supplies some interesting details. The retreat of the Russians is confirmed; and it is supposed that the cause is an insurrection in Volhynia and Podolia. According to this letter, the Poles were far from being cast down; their hopes for some days were higher than they had been. The Government had received from the Commandant of Zamosk, a report, purporting that four companies of Infantry, supported by four pieces of cannon had made a sortie, passed the Bug under the fire of the enemy, occupied Urchain, routed a battalion of Infantry, killed a Colonel and 70 men, taken 360 prisoners, 8 of them officers, a standard, and several horses and muskets.

FRANCE.

*Debate in the Chamber of Deputies.*

On the 18th of March a very interesting debate occurred in the French Chamber of Deputies. General Lafayette read some documents which the Grand Duke Constantine left behind him at Warsaw, at the time of his precipitate flight, and which seemed to prove that just previous to the recent revolution in Poland the Russians were seriously preparing for the invasion of France. The General also communicated information from other sources, tending to show that one principal cause of the Polish insurrection breaking out at the time it did, was the unwillingness of the Poles to aid the Russian government in their plans against France! All that was said by Gen. Lafayette was calculated to excite strong sympathy for the Poles in the bosoms of Frenchmen, and to induce a resolution to aid them in their struggle. It produced a strong sensation; but was received with murmurs from the ministerial benches.

RUSSIA.

*Supposed plans of the Emperor.*

A private letter dated St. Petersburg, March 1st, says:—"From all the accounts that we have hitherto received of the state of things in the Kingdom of Poland, and the martial spirit of our army, under such a commander as Diebitsch, it may be presumed that the revolutionary government will be shortly overturned. The Emperor is said to be resolved to incorporate the Kingdom with Russia, as a province of his great empire. This would be a merited satisfaction to the Russian nation. It was, perhaps, originally an ill-judged proceeding to attach Poland to Russia, and yet as independent of the Russian Government, and to give it constitutional institutions, while the form of government among us remained absolute. There was in this a contrast which could not fail to excite mutual dislike, and greatly contribute to the dreadful catastrophe of 1825.

Large sums of money are daily sent to the army, and the extraordinary military preparations which continue to be made in the interior of the empire, excite a conjecture that, after the suppression of the Polish revolution, our army will have another destination. Four new divisions of 6,000 men each, have lately commenced their march from the interior to the army, to which recruits are sent daily, so that by the end of April our army in Poland (not deducting those who have fallen in action) will amount to 250,000 men.

ITALY.

*The Austrian Army enters Italy.*

The Gazette de France of Monday, the 21st of March, says, it is announced in our letters received yesterday, that a courier from Upper Italy, who arrived in Rome on the night of the 7th or 8th of March, was the bearer of dispatches of the greatest importance. Immediately after having given the information to the Sovereign Pontiff, the Cardinal pro-Secretary of State published a proclamation, announcing that three strong columns of the Imperial and Royal Austrian army entered Modena, Parma and Pontelagoscura, on the 5th inst. in the States of the Church, whence these troops advanced by forced marches into the interior of the Pontifical States.

SPAIN.

Accounts from Cadiz of the 10th of March represent the insurgents as entirely put down in that quarter, and that several executions had taken place.

BIRDS-EYE VIEW OF EUROPE.

A Correspondent of the Commercial Advertiser writes as follows, under date of London, March 21st:—

The Reform Bill has led to more excitement, than perhaps ever has been displayed on any question brought before the public in the last twenty years. It is evident to all impartial observers that the bill *must pass*, or a revolution ensue. The debates have been very interesting, and some of the speakers exceedingly brilliant and forcible. Sir Robert Peel spoke well; Sir Charles Wetherell, though a boroughmonger, more than well. Tom Macauley, (the writer for the Edinburgh Review) made an able speech, in favor of reform; and Shelley, eldest son of Sir John Shelley, did very well in reply. There will be much more fighting, but the bill *must* pass.

In France affairs look squally enough. King Philip will be a headless King within three months, unless he leads the *sans culottes* of Paris beyond the frontiers. His party is dwindled to nothing—it scarce numbers more than the Carlist party. His true prop—the prop of good order in France, was Lafayette—the attempt to dispense with him has been the great oversight in Philip's patchwork Ministry. Should there be a republic, not Lafayette, but Delacroix, will be placed at its head, during the short lived period between the establishment of a free, and the usurpation of a military government. Depend upon it, young Napoleon has a powerful party in France, and let him but display the least capacity for war, popular feeling will elevate him at once to the throne of his father.

Warsaw had not been taken at our last dates, but could not hold out much longer. The cause of the Poles is considered desperate unless some of the great powers interfere, and even then the probability is that it must be sacrificed—for a time, though eventually regenerated. Belgium is still another word for obstinacy and self-willedness—she has never excited much sympathy and commiseration here, unless among the ultra radicals. Ireland has settled down into a calm, and the political power of the great agitator being prostrated will probably remain so for a while.

Another change in the French Ministry—Lafitte dismissed and Cassimir Perrier in his place, with that very incompetent and vain young man, the *Chansonnier* de Berenger, a prominent member. Two months will bring forth important changes in France, and mighty changes in Christendom. France at war with Austria, Russia, and perhaps Prussia; and Britain assailed in every passion and prejudice to take part in it. Her former glories brought to her recollection, her wrongs arrayed before her eyes—the "balance of power;" and her former supremacy, all urged to participate in the arena of combat. The thousands of ambitious youths who thirst for the bubble reputation, even at the canon's mouth, already begin to give their hats a fiercer cock, to twist their canes with a fiercer dignity, and to sing Hearts of Oak, and Rule Britannia.

*Britain.*—A severe snow-storm swept over this country, early in February, which blocked up the roads, stopped a number of the mail coaches, and occasioned several deaths.—Lord Russell has introduced into Parliament his Bill for reform, which appears to be as liberal as the present state of things in that country would justify. Indeed, it is much too liberal for the tory party, and for those who are interested in keeping up the representation from those Boroughs, which time and circumstances have depopulated, and which, on this account are commonly called *rotten Boroughs*. It is rather a novel spectacle to see the King and Cabinet of Great Britain projecting and proposing a plan of such a character as to be deemed too republican, too friendly to the just rights of the people, in the eyes of nearly one half of the Parliament; a sufficient proof of the necessity of the proposed reform. The plan wholly disfranches sixty boroughs, and reduces forty-six to one member each. It gives two members to each of *nine* large towns, and to *four* of the suburbs of London; to *eighteen* other towns, one member each; all which have hitherto been partially, or not at all represented: and it extends the right of voting to all males of full age, not subject to legal incapacity, and possessed of real property of the yearly value of *ten pounds* sterling, ($44 44 cts.) or in cities, occupying for six months previous to an election, a tenement of the same yearly value. The vote is to be given, not by ballot, but *viva voce*. This plan is to be extended to Scotland and Ireland: and the celebrated O'Connell, promises, that if the Bill pass, he will not bring forward his bill for the repeal of the Union.

On the 21st of March, Lord Russell moved the second reading of the Bill, and after much warm debate, which was renewed on the 22d his motion was carried by a majority of only one vote, 302 being for the reading and 301 against it. There will be an ardent struggle to defeat the Bill, when it passes to a third reading, and if its friends gain the day in the Lower House, it will still have a struggle to get through the House of Lords: although we hope, that it will ultimately triumph over all opposition. Its failure would be the signal for excesses throughout the nation, which would be likely to issue in a revolution, effected by violence and blood.

*Ireland*—In the county of Mayo in the west of Ireland, the people are suffering the evils of famine, owing to a second failure of their crops.—*The Presbyterian.*

## SUMMARY.

From the National Journal, Extra.
Wednesday morning 20th April.

### RESIGNATION OF THE CABINET!!!

The official Organ—the GLOBE, of this morning, announces the resignation of the Secretary of State, Mr. Van Buren—of the Secretary of War, Mr. Eaton—the Secretary of the Treasury, Mr Ingham, and the Secretary of the Navy, Mr. Branch, all which resignations the President has accepted! The GLOBE further gives the correspondence between the President and the Secretary of State—but we have not time for comment.

*The following is an extract of a letter from a gentleman of Maysville, to the Editor of the Paris Citizen, dated*

Maysville, 27th April, 5 o'clock, P. M.

DEAR SIR: The Steam Boat DELAWARE has just arrived from Wheeling. I seize a moment to give you the following intelligence, perhaps several days in advance of the regular mail.

The Secretaries of State, Treasury, War, and Navy Departments, have all tendered their resignations, and they have all been accepted by Gen. Jackson. It is rumored that Mr. Livingston of Louisiana, is to be Secretary of State. Mr. McLane, our present Minister to Great Britain, Secretary of the Treasury, and Judge White of Tennessee, Secretary of War. My informant could not recollect the name of the individual, whom rumor had assigned to the office of Secretary of the Navy.

The Steam Boat GLEANER caught fire on yesterday, just above Portsmouth. She had among the rest of her cargo, about 50 kegs of Powder on Board—and such was the fearful progress of the flames, that she was immediately scuttled and sunk. A singular fatality has attended the cargo lately sunk in the Gleaner. She was principally loaded with the merchandise wrecked on the La Grange, a few weeks since. Most of the same goods were on the Tri-Color, when she exploded at Wheeling, a week since. A few of the boxes I saw on the Delaware just now, very much burnt. The goods lost in the Gleaner, I learn, belonged to merchants of Nashville.

Your friend, &c.

*Steam Boat Disaster.*—On Tuesday, the 19th inst, the steam boat *Tri-Colour*, at the instant of putting off from the wharf at Wheeling, burst her boiler, and precipitated into the river, the whole of the persons on the forecastle deck. By this melancholy disaster, eight persons were killed or drowned, and four supposed to be mortally, and six slightly, wounded. The Captain and second Engineer are among the number killed. The *Tri-Colour* is a new boat, and has made but a few trips,—*Maysville Eagle.*

*New Pope*—Cardinal Cappelari has been elected Pope. He was born Sept. 18, 1765, and created a Cardinal in 1826, by the late Pope, Leo XII. He is represented as a man of excellent character, and well versed in in Oriental literature. He assumes the name of Gregory XVI.

*Temperance Army in New York.*—it is estimated that the whole number of members in the state, is 100,000.—The number of persons who have not yet connected themselves with Temperance Societies, but who practice on the principle of total abstinence from ardent spirits, probably exceeds the other number. Coupling with these 200,000 persons, the children and laborers under their control, and it is evident, that the whole number in this state, brought directly under the temperance reformation, exceeds half a million.

*Worshippers of the Beast*—"The number of Roman Catholics in the city of Philadelphia, is upwards of *twenty thousand*." Such is the statement of a friend, which has lately been confirmed by Poulson's Advertiser, published in that city.—*Protestant.*

*Theological Work*—The London Morning Herald announces a new work on Natural Theology, by Lord Brougham and Vaux, and Charles Bell, Esq.

*Sunday School Meeting at Savannah.*—An interesting meeting was recently held at the Independent Presbyterian Church in this city to aid Sunday Schools in the "Great Valley." Subscriptions in the city amount to more than $610.

### DR. M'AULEY.

We learn from the Southern and Religious Telegraph, that at a late meeting of the Synod of Virginia, at the College church, the Rev. Thomas M'Auley was unanimously nominated as Professor of Ecclesiastical History, that he had previously been thus nominated by the Synod of North Carolina, and that he has probably at a recent meeting of the Board of Directors been formally elected Professor.

*N. Y. Evan.*

*Danville, April 30th*, 1831.

The occurrence of a case of Small Pox in this Town, has been the cause of some alarm in the country around. We have now the happiness to state that the case has turned out to be one of *mild Varioloid*—the patient Mr. Prince is now well—his Physician is discharged—and he is now secluded from society, only for a time, and from motives of precaution. No other case has occurred, and from the prompt and efficient measures adopted in the first instance, we are confident none *will* occur.—*The Olive Branch.*

### A NEW POST-OFFICE

Has been established at South Hanover, Jefferson Co. Ia.

JOHN FINLEY CROW, P. M.

*Mt. Sterling, April 20*, 1831.

### "ERRATA."

In the piece over the signature of B. H. Payne, in last Luminary, about 65 lines from the top of the column it reads thus; "I will further remark, that what is contained in A's statement was said by the parties, &c." It should read, "I will further remark, that *much* of what is contained in A's. statement was said by the parties, &c."

### MARRIED,

On Wednesday, the 27th ult. by the Rev. Jacob F. Price, Mr. *Wm. Chiles*, to Miss *Susannah H. Irwin*, both of Clarke county, Ky.

### OBITUARY.

"Lo, where yon lonely willow weeps,
A friend, a wife, a mother sleeps;
A heart within whose sacred cell
The peaceful virtues loved to dwell.
Affection warm and faith sincere,
And soft humanity were there.
In agony, in death resigned,
She felt the wound she left behind;
Her infant image here below,
Sits smiling on a father's woe:
Whom, what awaits while yet he strays
Along the lonely vale of days?
A pang to secret sorrow dear!
A sigh an unavailing tear.
'Till time shall every grief remove,
With life, with memory, and with love."

Departed this life, on the 21st inst. in the 24th year of her age, Mrs. ANN WINGFIELD, wife of Mr. *Samuel Wingfield*, of this place. She has left a disconsolate husband, an infant child, and a numerous circle of relations and friends to mourn their irreparable bereavement. In the death of this amiable and excellent lady, society lost one of its most useful members, in the fulfilment of the several relations of wife, mother, and friend. To the mild and gentle virtues of the heart she united the solid qualities of the mind; which softened by the holy influence of christianity, constitutes the most desirable of human characters; which fitted her to bear with patience the ills of life, and await with firmness the approach of death. Amid the afflictive dispensations of Providence, the humble, resigned, and confiding christian, experiences a consolation that cannot be felt by those who have not sought an acquaintance with their creator and Redeemer. His hopes are not bounded by the narrow limits of this cold world—he looks beyond the confines of time for their consummation in that heavenly habitation not made with hands, to which the Saviour has gone to prepare a place for him. In this vale of tears, of sin, of trial and repentance, he beholds not an abiding place—he views it as a probationary ordeal, in which he is to make preparation for membership in his Father's kingdom, where pain and sorrow shall be felt no more. How solacing then to the christian's heart; how cheerfully should he surrender those who are called from the persecutions and tribulations of this world to enter upon that "rich inheritance which is incorruptible, undefiled and fadeth not away;" although it may dissolve the tenderest endearments of nature, uproot the best affections, and destroy the fondest hopes of the heart.

In the death of this truly pious and exemplary lady, we have an interesting reflection, to those who have placed their trust in heaven. They behold in it a confirmation of their hopes: the certainty of those promises contained in the volume of inspiration. When she was rapidly sinking under a very exhausting disease, her mind became unsettled and wandered. Upon seeing her afflicted husband and friends weeping around her, she begged them to be composed, and asked her physician, in a firm unagitated tone, if she should die—upon being informed that in all human probability her hours were numbered, she immediately became tranquil; her mind suffered no more aberrations; a heavenly composure overspread her countenance, and it was apparent to all around that her hopes were firmly anchored upon her glorious Redeemer. She continued to the last to converse rationally. She exhorted each one, individually, in full view of that eternity to which she was hastening, to prepare to meet her in glory. There shall the wearied spirit rest and the troubled soul find peace.

The subject that seemed to weigh most heavily upon her mind, was the dedication of her infant to its Creator. Her urgent and impressive admonitions to her friends to rear up their children in the nurture and admonition of the Lord, was truly affecting and interesting; and will ever, we trust, be remembered by those to whom they were addressed.

In the death of the christian we have the most triumphant refutation of infidelity. In vain do we consult the maxims of Confucius, the precepts of Seneca, and the writings of Socrates. They furnish no cheering prospect in the hour of death: no pillow, upon which the heart can repose a hope. But the christian's last hour (it is an honest hour) is far otherwise. His soul longs for deliverance. It leaps to meet its God, and enjoy its long sought rest. And the last lingering rays of mortality, like the heightened beauties of an evening sun, as it tinges the western hills with its retiring beams, derives an additional effulgence from the remembrance that our hearts have been devoted to the cultivation of virtue and the service of God. The last hours of our departed friend may truly be said to have been her best. She felt the reality of the comforts afforded by religion; that, although her earthly house of this tabernacle would soon be dissolved, she had a building of God, a house not made with hands, eternal in the heavens.

With christian faith she sought her God,
And found him when but young;
Within his sacred paths she trod,
And on his promise hung.

And when disease and sickness came,
And on her vitals preyed;
Her christian hope was still the same,
Nor did her prospect fade.—

For still redemption was her theme,
And oh! it did prevail;
For faith shone forth with cloudless beam,
To light her through the vale.

*Versailles. Ky. April*, 1831.


### HANOVER ACADEMY.

THE Trustees of this Institution deem it important, for the interests of literature, to re-publish the "course of studies" adopted by the Board, Nov. 25th, 1830.

*Preparatory Course.*—English, Latin and Greek Grammars; Mair's Latin Syntax; Cæsar's Commentaries; Virgil's Eclogues; Bucolic's and Æneid; Cicero's Orations; Collectanea Græca Minora; Modern Geography and Arithmetic.

*Freshman Class.*—1st. Session. Roman Antiquities begun; Sallust; Græca Majora; Cyropaedia and Anabasis; Algebra and English Composition.

2d Session. Neilson's Greek Exercise; Roman Antiquities finished; Virgil's Georgics; Horace's Odes; Græca Majora; Theophrastus; Ælianus; Polyænus; Heroditus; Geometry and English Composition.

*Sophomore Class.*—1st Session. Grecian Antiquities, commenced; Horace, finished; Græca Majora, continued; Plain Trigonometry; Measuration of Heights and Distances; Surveying; Navigation; Application of Algebra to Geometry and Conic Sections; English Composition.

2d Session. Cicero de Officiis, de Senectute; de Amicitia; Spherical Trigonometry; Projections; Dialing; Levelling; Nautical Astronomy; First Volume of Græca Majora, finished; Second, begun; Grecian Antiquities, finished; English Composition.

*Junior Class.*—1st Session. Græca Majora, continued; Cicero de Oratore; Rhetoric; Natural Philosophy; English Composition.

2d Session. Græca Majora, continued; Cicero de Oratore, finished; Astronomy; Chemistry; Elements of Ancient and Modern History; English Composition.

As the charter does not authorise giving diplomas, the Senior year will be spent at college.

The Board would further state that the prospects of the institution are very encouraging. The last session closed with 34 students, 9 of whom were in the Freshman and Sophimore classes; the others in the preparatory department. And the examination of the students, especially of those composing the regular classes, furnished satisfactory evidence of diligence on their part, and of fidelity on the part of the instructors.

For the accommodation of such young gentlemen as wish to acquire a good English education, without attending to the dead languages, the Board have deemed it expedient to add an English department, in which English Grammar, Geography, Astronomy, the use of the Globes, all the various branches of Mathematics, &c. &c. will be taught.

The price of tuition, as heretofore, will be $7 50 per session, in advance. The summer session will commence on the 1st Monday in May, and close with September. The winter session, on the 1st Monday in November and close with March.

The Board are happy to be able to state that they expect to erect, during the present season, the necessary public buildings, for putting into complete operation the manual labor system; after which young men will be able, by laboring two or three hours each day, very nearly to defray the whole expense of their boarding. At present, boarding may be had in respectable families, at from 75 cts. to $1, per week.

By order of the Board,

JOHN M. DICKEY, *Pres't.*

JAMES H. JOHNSON, *Sec.*

South Hanover, (Ind.) April 18th, 1831.

### A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

### T. RANKIN,

### DRAPER AND TAILOR,

RESPECTFULLY returns his thanks to his friends and the public for the liberal patronage they have heretofore bestowed upon him, and solicits a continuance of the same. He informs them that he has removed from his old stand to Main-street, one door below A. S. & E. H. Drake's, in the house formerly occupied by Mr. Giron as a Confectionary—where he is fully prepared to execute work in the most fashionable style, having employed the best of workmen. He has just received from London and N. York the latest fashions, and will continue to receive them, with a regular supply of *Cloths* and *Cassimeres*, (of good quality, such as he can recommend to his customers,) with other fancy articles usually kept by Drapers. By his indefatible exertions to please, he hopes to receive a part of the public patronage, and indulges the pleasing anticipation of at least receiving the favors of his old customers.

All orders thankfully received, and punctually attended to.

☞ *Transient customers can have their work executed on the shortest notice.*

Lexington, April, 1831. 43-tf.

### FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

## POETRY.

From the Watchman.

### THE WAIL OF THE UNEVANGELIZED WORLD.

There cometh a voice from the southern isles,
From the burning Indian shore,
From the untracked depth of western wilds,
And where Afric's lions roar;
A voice that pleadeth in the christian's ear,
With a clear and plaintive tone,
And bids him list to the tale of fear,
To the searching traveller known.

It speaks of the burning victim's cry,
On the heathen's veangeful pile;
And bids him see, when orphan's sigh,
The exulting murderer's smile:
It points to the rolling Ganges' wave,
And the parent standing near,
Who sinks his child in the deathful grave,
Without a relenting tear.

It tells of the untaught African,
For a skin of darker stain,
By a brother——prouder, fairer man,
Enthrall'd with slavery's chain.
It turns his ear to the red man's wo,
Who is leaving his father's soil,
With the heavy heart of a conquered foe,
Through a weary way to toil.

'Tis Pity's voice that is breathing low—
And, again, in bolder strain;
'Tis Pity's voice that is never slow
To relieve a mourner's pain:
And fearful gloom is shadowing there,
Where Religion's tone is still;
And terror stalks in wildness, where
No law is, but a tyrant's will.

Oh, list that voice! 'tis the mournful wail
Of nations in darkness bound!
How can the heart refuse to feel,
Untouch'd by the piercing sound?
Creatures that reason hath never taught,
With a suffering mate will stay,
And seem with feelings of sympathy fraught—
Shall we pity less than they?

No, christian! list to the earnest cry
From the dying heathen shore!
Let avarice far from thy bosom fly,
And forget that wail no more;
Till the pagan shout is forever still,
Or chang'd to Religion's song;
Till the earth hath bowed to the Saviour's will,
That in sorrow hath lingered long:—

Till Burmah's daughters shall join the praise
Of the great Redeemers's worth,
And Afric's wilds resound the lays
That swell through the grateful earth;
Till he who roams by the Ganges' side,
And the red man long unblest,
And he who watches the southern tide,
Rejoice in millennial rest! M.

## MISCELLANEOUS.

### A CHRISTMAS GIFT.---NO. I.

*From the inside of a Roman Catholic College!*

We received this week an interesting communication, addressed to a clergyman, and furnished by him for publication in the Evangelist As this communication is too long for insertion in this week's paper, we have divided it into several numbers.—*N. Y. Evan.*

Dear Sir,—When I had the pleasure of seeing you some time since, I promised you I would write for your use, as you earnestly requested it, an account of the regulations of the *Catholic* college, at Georgetown, District of Columbia, as they existed when I was there in 1814—15, and also of the doctrines and practices of the Jesuits, under whose superintendence the college was, and I suppose still is. Conformably to my promise, I now send you that account. In doing so, I would beg to be understood, as having a higher object in view, than that of gratifying curiosity merely, or of wounding, unnecessarily, the feelings of those whose principles and practices I condemn.

1st. One of the rules of the college, above alluded to, required the parent or guardian, who sent children there, to agree that his children should be compelled to obey *all* the regulations of the college. * *

2d. Another rule of the college, made it the duty of the clerk of the same, (and he faithfully executed it,) to *inspect, seal up, and put into the office, such letters only as were compatible with the wishes and views of the Catholics; and, also, to open and read every letter sent to the children, and to withhold from them such as might have a tendency to confirm them in their protestant views, or convince them of the error of Popery!* I am aware of the crimes of bearing "false witness," and of my being liable to a heavy fine, besides eternal disgrace, if my witness here were not true. But there are too many living witnesses of these statements, for me to fear "the teeth of the law" (to use Baxter's words to Dr. Milner) will ever "rankle in" my "flesh."

In consequence of the above mentioned practice of the priests, or their agent, which amounts to the same, I did not hear of the death of my poor father until some days after the letter announcing it had arrived. And then the letter was not given to me, as it contained the information that I was to *return home* during the vacation in the succeeding August; but the Prefect of the college communicated the painful intelligence, and after having tried to prepare the way for it by much exhortation, added, that I "ought rather to *rejoice* than weep, as the principal obstacle to my being a *priest was now removed!*" By this time I had become a catholic, and it was known that my father, who was a protestant, did not send me to college to make a priest of me. What will honorable cathoics, and there are many such, who are not priest ridden, say to to such rules and such conduct? Will any of them who have read the New Testament say, that the religion of Jesus was ever propagated in this way by him or hi holy apostles?

3. By another regulation of the college, no child was to be admitted over 13 or 14 years of age. At least, so they informed my father.—But I suspect that rule was intended to exclude only the children of *protestants*, over the specified age, as there were a number of young men there, the sons of catholics, of 18 and 20 years of age. A two fold object would be secured by this regulation, viz: the *twig* you know is easier bent than the *tree*, and this last, if well cultivated, might exert a *pernicious* influence upon the former.

4th. A fourth rule made it the duty of the Prefect to accompany, or send a teacher to superintend the conduct of the students who might be allowed to go outside the college enclosure. No student could transcend this precinct without certain detection, and tremendous punishment, if not specially permitted. The object of this rule may be easily learned from the preceding and subsequent parts of this narrative.

5th. The last rule of consequence that occurs to my mind, made it the duty of the clerk, or authorized him to charge the parents or guardians of the children, with a certain sum of money weekly, as *pocket* money. Over this money, (and the children were allowed no other,) the Catholics had complete control, and gave to these *dear* children *ginger bread* for it; or *catholic* books, pictures crucifixes, beads, &c. &c. if prefered. That children will prefer these last, any one may be convinced (if he wish to try an *experiment*,) by sending his child to a catholic school for one year. It is impossible for any one, who has not been an eye witness, to form any conception of the *tact* with which a priest will often disarm prejudice, and secure at once the esteem and love, even of his most violent opponent. I assure you they do not *appear* before those whom they wish to conciliate or proselyte with "*seven heads and ten horns.*" More fascinating, amiable men in deportment, (except you impugn their doctrines or their church,) than are *some* of them, I never beheld.

Mr. Grassi, an Italian gentleman of great learning, was the President, and Mr. Gobert, a Frenchman, was the Prefect of this college. Attached to it, also, there were some six or eight teachers. Within the college enclosure stands a lage edifice, for the accommodation of priests, bishops, and "novices," or students of catholic divinity. Under the observation of these, and having their example before them, the children daily lived. And, I will add, a people more devoted and faithful to what *they* believed to be their duty, or more humble and meek in *appearance*, never lived.

Under the superintendence of the above named gentlemen, the following routine of secular a.d *religious* duties were daily performed, excepting Sundays and such other days as required additional *religious* ceremonies in honor of such *saints* as had signalized themselves in promoting the *glory* of the Catholic Church, viz:

At 5 o'clock, A. M. winter and summer, the students of the College, (in number about 110,) were required to rise; and, within fifteen minutes afterwards, all were obliged to march, when the word or sign was given by the Prefect, in regular gradation, and in perfect silence to the chapel. This room of worship was in the college, and here, the first fifteen minutes after entering, were occupied by the boys and prefect, in "saying beads" *upon their knees*, or repeating the Litany of the Virgin Mary.—When this *saint* worship was over, the priest came in to celebrate mass. —The celebration of the mass occupies half an hour, during nearly all of which time we had to kneel. This brings us to 6 o'clock, at which hour the students went into the "study room" to prepare for recitations after breakfast.

To our meals we had also to march in silence, and to make known our wishes by signs, unless we had permission from the prefect to speak. Immediately after dinner, we were marched again to the chapel, where we spent fifteen minutes more imploring the Virgin Mary, upon our knees, to pray for us. Just before bed time, we were again marched to the chapel, to implore her intercession and protection, again. Thus we, *without exception*, spent *daily*, (unless some inexorable *saint's* day required *more*,) one hour and a quarter, mostly upon our knees in the chapel.

Your friend, Samuel C. Snyder.

### WICKEDNESS OF ABUSING A HORSE.

*By the Rev. Mr. Pierpoint.*

The sins which we commit, my children, against the brute creatures of God, when we subject them to unnecessary suffering, are sins against God, their Creator. Shall we believe, according to the declaration of his holy word, that a righteous *man* regardeth the life of his beast, and not believe that a righteous *God* will regard it? He heareth the ravens cry: and shall he not hear, and will he not avenge the wrongs that cry out against man from youth to age, in the city and the field, by the way and by the fireside?

Look out into the street. See that carman!—What has thrown him into such a passion? The street echoes with the crack of his whip. His horse stung, almost to madness, springs forward to clear himself from his confinement—to disengage himself from his cruel thraldom. He is met by a blow with the loaded end of the driver's whip.

Whence comes this dreadful struggle between that manly spirit of a brute and that brutal spirit of a man? Whence comes it? The man has loaded the horse beyond his strength. Every ounce of the generous creature's weight has been thrown forward again and again, but in vain; and now comes the reproach, and now the lash, and the curse, and the staggering blow.

Righteous God! who gavest that noble animal his strength, and his spirit! is that monster, that is thus beating him, a man? the man whom thou madest him to serve? God of battles! who hast kindled the fire in the horse's glorious eye, "clothed his neck with thunder," and hast made him to mock at fear, and to turn not away from the sword, that he might help man to maintain his rights, and defend a righteous cause,—is it to such a creature as this, that thou hast made him to be in subjection?

But, perhaps, the man in form is no longer a man. He has thrown away the only thing that raised him above the brute He has drowned his reason in a cup. He is drunk, and his generous horse must suffer! How much nobler is the brute that is beaten, than the brute that beats him.

"Stop degraded wretch! you shall not thus abuse your horse!"—But hark! he replies:—"It is *my* horse, and I have a right to do what I will with my own?" I answer; —"It may be your horse, but he is yours for use, not for abuse." I answer again: —"You have not a *right* to do a *wrong* either with what is your own, or what is not:" The Maker of this horse is your Maker also, and your Judge. He sees the suffering which you inflict upon the faithful and defenceless subject of your power, and although he has sealed up the dumb creature's lips, so that he cannot plead for himself against you, yet what he meekly and patiently suffers from your cruelty will plead for him, and if more mercy is not shown to you, than you shown to your beast, it will bring down upon you the righteous judgment of the Lord.

### THE FEMALE CHARACTER.

Dr. Spring, in his discourse on the female character, after speaking of the influence which a virtuous and accomplished female exerts on herself alone, and adverting to some particular traits of influence which she exercises over her husband, adds as follows:—

"But this is not all. Her wisdom and kindness not unfrequently transform his moral character. That man must possess a hardy temperament whose licentious mind cannot be withdrawn from the seductions of vice and folly by the discretion and piety of an affectionate wife, and who cannot look upon the allurements of the world as divested of all their charms by the innocent endearments he finds at home. When every excellence is concentrated in the person of the female whom he has chosen in preference to all other women, to be his bosom companion, what attractions can a reasonable man have to mingle with the snares of corrupt and corrupting society? And with what tender and mighty persuasion may such a wife allure her husband to the paths of heavenly wisdom! How difficult it is for him to cast off fear, and restrain prayer, and to remain thoughtles and unconcerned for his own soul, while he discovers her solicitude that he should participate in the privileges and hopes of piety. How often does her example reprove him, her tenderness melt his hard heart, her kind and unobtrusive entreaties embarrass him in his downward career, her prayers bring him back to God and heaven. How many a husband has thrown himself within the ranks of God's covenant people, and, under the guide and shelter of the pillar and cloud, moved on with them towards their destined inheritance, through that tender solicitude with which the mind of a pious wife has yearned over him, that pathetic sympathy which he has seen so often ready to burst over his melancholy condition and prospects, as an alien from the commonwealth of Israel. And when such a woman is wedded to a man of worth and piety, what a help for him through all his course in this wayward world! What vigour and courage do her piety and zeal impart to his in their celestial career! How does her prudence restrain, her fervour enkindle, her constancy inspire, her sweetness attract, her uniformity and self-denial reprove him, and her heavenliness discountenance and subdue his worldly mind. The pleasures and the benefits of social piety are nowhere enjoyed in greater purity than in the matrimonial relation. How enviable that chamber of devotion where such a happy pair daily bow their knees before the God and Father of our Lord Jesus Christ, and where to consummate their devout union, the angel of mercy descends with a coal from off the altar to light their sacrifice. How happy thus to take sweet counsel together, and go to the house of God in company!—Who would complain of the cross when bearing it with such a helper? Who would deem the way towards Zion rugged, tedious, or mournful, when travelling with such a comforter and friend?"

The Abbe Mariti, in his travels through Egypt, Palestine, and Cyprus, gives us the origin of the phœnix. He says, the palm tree, from its superior beauty and usefulness, is called the phœnix, and that when they cut down one of these they burn the stump, from the ashes of which arises a vigorous young shoot.

### TOKENS OF GOOD.

In Philadelphia, eight or ten Sunday-school teachers, and as many children, have been enabled to take the vows of God upon them within two or three weeks. Many more, it is believed, are not without hope in Christ; or at least such a conviction of guilt as leads them to seek a Saviour. May the teachers, officers and friends of our schools, cast themselves down upon the earth before the God of all grace, and continue instant in prayer, till clouds of mercy shall everspread the heavens, and break upon us in a great rain of righteousness.

A meeting was held in Charleston, March 24th, to consider and act upon the resolution of the Am. S. S Union to establish Sabbath schools in the Valley of the Mississippi. The sum of about 1400 dollars was collected for the object.

### AMERICAN PRESBYTERIANS IN MONTREAL.

There has been a debate in the Legislative Council in Lower Canada, on a bill proposing to grant to the Rev. Mr. Perkins, the minister of the American Presbyterian church in that city, the privilege of holding a register of births, deaths and marriages—a privilege enjoyed by all the Catholic, Episcopal, Wesleyan Methodist, and Scotch Presbyterian ministers, in the province. The bill was set aside, and the privilege for the present denied, by a vote of 15 to 4. In introducing his sketch of the debate, the editor of the Canadian Courant says:

The law compelling the exact register of births, deaths and marriages is one of primary utility, but in its enactments an error has been committed which must ever connect with it a shade of intolerance, altogether unworthy of this country. We allude to the connecting the sacrament of baptism with the enregistration of the birth. As the law now stands, any minister is subject to fine and imprisonment for baptizing the children even his own hearers, unless he belong to one of those favored sects, that are permitted to hold a registry. And if the doctrine of several of the Hon. Legislative Councillors, is to be the rule of legal interpretation, none will be permitted to administer one of the christian sacraments, unless he be a British subject. Whether he be of Christ or of Mammon, availeth nothing provided only he be a British subject.

It is strange how very sharp sighted these sages are when Protestants apply for any privilege. Here is a religions society that have chosen a native of the United States to minister over them, a man who publicly and regularly prays for the King, and the prosperity of his Empire, who conducts himself in such a manner as to enable him to be considered one of our most useful fellow citizens, and who, we doubt not, would at any time pledge himself on an oath to be of good allegiance to His Majesty, so long as he remains in his dominions, and in all human probability he will pass his life among us, and yet he is not to be placed on an equal footing with his brethren of the same denomination. Has this vigilance been exercised towards another church? When aliens, who were educated in Jesuit seminaries, in foreign countries, came into this province, not a word was said to prevent their holding registers; but here is a citizen of the United States, and he is looked upon with a more vigilant eye by that court which is the great oracle of legal interpretation.

A stranger to the province would suppose that this said American Presbyterian church was a society of obstinate yankees, who abjure every thing like a limited monarchy, and manifest no disposition to amalgamate with His Majesty's Canadian subjects; the contrary however, is the case; a great number of this congregation, perhaps a majority of those above 30 years of age, remained in Canada during the last war, took the oath of allegiance, bore a share in the defence of the country, and have ever since conducted themselves as loyal subjects, and one of them has been honoured with the high confidence of being elected a member of the House of Assembly —Nor is the conduct of those who have immigrated since the war more objectionable: it has uniformly been peaceable and loyal. A considerable portion of the congregation in question are native born British subjects; why then, we ask, throw such obstacles in the way? Why expose the minister of their choice to mulct and to the dungeon for obeying the commands of his Lord and Master to "go forth and baptize all nations!" The class of people whose minister is thus subjected to civil disabilities is one of the most useful,—whether we view them as mechanics, as agriculturalists, or mercantile men,—we find amongst them men of industry, temperance and enterprize. Already is our country indebted to them for several improvements. Where then is the good policy of discouraging such a useful people to settle among us!—*N. Y. Observer.*

### USEFULNESS OF TRACTS.

TRAVELS AND CONQUESTS OF "THE SWEARER'S PRAYER."

The following facts, says an Agent of the American Tract Society in Missouri, were related to me by the individual who presented the Tract, and in their correctness I have reason to place entire confidence. The *Swearer's Prayer* was given to a man, who had awfully abandoned himself to blaspheme the name of God, but whose regard for the individual by whom it was presented induced him to read it. It wounded, but to heal. He is now restored from a debased, despicable standing in society, to an honourable and useful standing in the church. The identical Tract travelled nearly an hundred miles. It fell into the hands of three other individuals of a similar character; and all the four have in the judgment of enlightened charity, by means of this Tract obtained a gracious claim to a standing at God's right hand.

### DISCOVERY AND ADVENTURE IN AFRICA.

This is the sixteenth number of the Family Library, in a course of publication by Messrs. J. & J. Harper, N. Y. The narrative of the Travels and Expeditions was furnished by Mr. Hugh Murray—the Geological Illustrations by Professor Jameson, and the Natural History by Mr. James Wilson. No part of the world furnishes so many circumstances to give interest to a book of travels as Africa. The work is written in a pleasant style, and is illustrated by maps and engravings. In addition to an account of the ancient knowledge of Africa, the reader will find here, in a short compass, what is most interesting in the writings of Park, Denham and Clapperton, Campbell, and other modern travellers in that region. A serious mind can scarcely peruse the book without the aspiration—

"O when shall Afric's sable sons,
Enjoy the heavenly word."

We are glad to see the separate volume will give an account of Nubia and Abyssinia. The person ought to be ashamed, who wastes his hours over novels and romances, when the press is daily sending forth works at once solid and attractive.—*Conn. Obs.*

The Legislature of Louisiana has appointed a Committee to inquire into the expediency of encouraging the emigration of free people of colour to Liberia.

*Indiana Temperance Society*, formed 1829, has 25 Societies, and 993 members. Whole population 341,482.


YOUNG LADIES'
**BOARDING SCHOOL.**

(*Greenville Female Academy, Harrodsburg, Ky.*)

WILLIAM D. JONES, } *Teachers.*
WILLIAM KNIGHT, }

THE Third Session of this Institution will commence on the first Monday, (2nd day) of May, and close the last of September. From the commendations already given of this Institution by its Board of Visitors in their late report, and from the high and increased satisfaction expressed by those who have witnessed the progress of our pupils, we can confidently assure parents, and others having the direction of the education of this interesting part of our youth, that those committed to our charge will receive every attention necessary to give them a thorough education—such a one as will fit them for usefulness in those walks of life for which they are destined by their Creator.

TERMS AND COURSE OF STUDIES.

*First Class*—Embracing the elements of the English Language, $8

*Second Class*—Reading, Writing, Spelling, (with definitions,) Mental Arithmetic, English Grammar with Exercises, &c. $10

*Third Class*—Reading and Arithmetic, continued; Geography, ancient and modern History, Rhetorick, Logic and Composition, $12

*Fourth Class*—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Chemistry, Elements of Geometry, Use of the Globes, Natural Theology, Evidences of Christianity, Composition, and French: any of which may be omitted at the option of parents, $15

*Music*, per Session, $15

Boarding, Washing, &c. &c. $40

All young ladies, who do not live in the immediate neighborhood, will be expected to board at the Academy, where they will be under the constant care of myself and family. We pledge ourselves to give every attention, that any parent can desire, to the morals, manners, and health of our pupils.

WILLIAM D JONES, *Principal.*

April 12th, 1831.

**NEW STORE.**

**WILLIAM H. RAINEY**

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

*British, French, India, and American*

**GOODS,**

Suitable for the present and approaching season;

**HARDWARE, QUEENSWARE,**

*GROCERIES, &c. &c.*

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

**FOR 1831.**

**NEW SPRING AND SUMMER**

**GOODS.**

**J. G. M'KINNEY, & CO.**

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article,

HARDWARE, GLASS AND CHINA WARE;

*Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.*

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

**A. G. SMITH,**

**SURGEON,**

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2½ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Charité three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously. March, 1831.—37-7t.

**A FEMALE SCHOOL**

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

JOB PRINTING
EXECUTED AT THIS OFFICE.